

been to my shop on Saturday, and acknowledged that he had twice pulled the placard off from the board, and threatened that if I again placed it there, he would smash the board in pieces, and throw it into his word. But he, it

to protest against John Wilbur's being allowed to sit there. Another and another followed, and then a good many on the other side, each saying about a dozen words, and then resuming his seat; quite a number of action, I thought, for debates in public assemblies, on equally important matters. At length, the Anti-Wilburists concluded to 'go into the quiet,' and to allow John to sit in peace 'for the sake of peace,' and the business of the meeting was continued.

Among other interesting evidences of the reformatory zeal of the sect, it was shown that, during the past year, they had printed a great number of pamphlets against the African slave-trade, and scattered them all over the land,—a striking proof of the common sense character of their anti-slavery labors, and of their worldly wisdom in the service of the Lord of freedom.

Would it not be best for the Eastern abolitionists to imitate their example in this respect, and get up a book against slavery in Timbuctoo? At length, an epistle was read from the London Yearly Meeting, thanking them for their advice, among other things, in relation to 'standing aloof from the world in benevolent operations,' which advice they adhere to closely themselves, and cannot be accused of preaching and not practicing in this respect.

To their credit, however, I will say, that they have used their influence with the Legislature against the passage of the law of the last session, in relation to the use of jails, which is about the amount of their anti-slavery labors.

Let it not be supposed, that I escaped rebuke for my presumption in intruding into this temple of Quakerism. Not long after, I was approached very quietly by a conscientious brother, boarding for a few days where I was residing for the time, and told that I did wrong in attempting to mix with the more holy brethren; but as I did it from a good motive, the sin was considered by all who learned of it as not entirely beyond the reach of the atonement of Christ, and there is hope for me still.

Just after the close of this meeting, the following conversation took place between one of their greatest female preachers, an aged mother in Israel, and myself. This pious Deborah remarked, that the clerk of the meeting was so conscientious in regard to John Wilbur's sitting in the meeting, that he could not proceed with his labors. Said I, 'Yes, some of these Quakers are very conscientious indeed, and yet they will go and vote for such a man as Zachary Taylor, a slaveholder and a warrior.' Well, said she, 'cannot a slaveholder be a Christian? I see nothing to prevent a slaveholder from being a true Gospel minister.' I replied that a man might possibly be sincere, and be a slaveholder, but he could not be a Christian and be a slaveholder, because a Christian was one who had the spirit of Christ, and knew what was right and what was wrong. She said, 'Certainly one hundred years ago, Christians held slaves.' Then, said I, 'a hundred years ago, Christ must have been in favor of slaveholding; for a Christian acts just as Christ would under similar circumstances.' Well, she replied, 'Christ might have been in favor of slaveholding then.' I thought this was doing pretty well for a Quaker. She said that 'it was uncharitable to say that a slaveholder could not be a Christian.' Said I, 'Is it uncharitable to say that a thief cannot be a Christian?' Yes, said she, 'for Christ said, "Thou shalt not steal." This day shall thou be with me in Paradise, and there is no proof of his repentance.' This is the latest gospel with which I have met. Another Quaker told me that it was 'as great a sin to help a slave escape from his master, as it was to steal a horse'; and when I told him that when I was asked at the South, what I would do if a slave should ask me to protect him, and aid him in crossing the Ohio river, I replied, that according to Scripture, I should not do right in betraying the slave; for God had said, 'Thou shalt not, in anywise, deliver up his master the servant that has escaped from his master unto thee.'—he said that he would not trust his money with such a person.

But do not let me be understood as asserting that all the Quakers are of this hypocritical character. An intelligent Friend tells me, that a majority of the Quakers in Eastern Pennsylvania are pro-slavery, but that a large majority of the anti-slavery people are Quakers; and this, I suppose, is true. Nearly all the radical abolitionists in these parts are Quakers, who have no sympathy with their brethren, in regard to this matter; but I think that they err in remaining in these pro-slavery bodies. I rejoice to say, however, that some of them are beginning to obey the command of God, to 'Come out of her, my people.'

In this neighborhood, a movement is on foot, which I hope will result in an entire separation of the wheat from the chaff, and in the organization of a true body of believers in Christ.

Events have recently occurred in this county among the Hicksites, which will hasten the development of this movement. A few Sundays ago, Oliver Johnson, the capable editor of the Freeman, which he has very much improved under his editorial care, arose in a Quaker meeting in Marlborough, four miles from here, and mentioned the name of Jesus. He was immediately ordered to stop, and two men were commanded to drag him out of the meeting, which religious feat not being accomplished by them, was ordered to be performed by a constable. This man's courage also failed him, and Oliver was allowed to remain in the house. A large number of the members protested against the act of his expulsion, four of whom, together with Johnson, were arrested by the leaders, and tried in West Chester for the commission of this crime, and fined \$5 each, and costs. The Sunday after the sentence, I arose in the same meeting, and began to speak of the operations of the Spirit of God, when I was ordered to stop. I declined, unless a majority present desired it, and continued to make a few remarks, when I was again ordered down, but was told by some that I had a right to speak. I finally desisted, and considerable discussion took place upon the subject. My interruption of the 'quiet' of the meeting was considered a crime also, and by three o'clock in the afternoon, a constable was in full chase of me; but from the last advances from the scene of action, it appears that his labors have been blessed with that success that should always crown efforts in so good a cause. They do not consider my capture of any very great importance; for although they have offered a reward for my body, it is so small that it does not excite the cupidity of the people enough to induce anything like a general turn-out in search of me. It is only \$5.

Public opinion became so strong against these militant Quakers, that, although they were determined to be revenged upon the anti-slavery agitators, by having them fined, yet they actually paid the fine themselves, rather than have their brethren go to jail; but in my case, it is said, the grace of God in their hearts will not extend thus far—that I was not a member, in any shape, while those other brethren were or claimed to be, although the pro-slavery party disowned them, or had them under dealings. I suppose there is no hope for me, if captured. Quaker fury will, it is said, without a doubt, consign me to an abode in West Chester jail; so that my next communication for the Liberator may be from the same kind of a place, that the first one I ever sent to the Liberator was from, twelve years ago, when I was imprisoned in Hartford, for refusing to pay a military fine.

I do not feel disposed to think hard of these brethren, however; for I know that my ancestors in New England treated their ancestors most horribly, and why should I complain of their retorting upon me? I hope that all the readers of the Liberator will unite with me in congratulating the warlike sect of Christians on this unexpected reinforcement to their ranks, by the addition of the mild Quaker sect to the beligerent forces of God's elect.

CHARLES STEARNS.

UNCLE TOM'S CABIN—OBJECTIONABLE CHARACTERISTICS.

LENAWEE, Water Cure, M.-n. June 25, 1852.

DEAR GARRISON—I have just read the above book. It has affected me strongly. It has fascinated and repulsed me at the same time, as a reptile that enchants you, while it excites your loathing and abhorrence. I had heard so much said in its favor, I tried to like it all, but could not. My moral nature rebelled against some things that seemed to be among its prominent features. If you have room in the Liberator, I would like to say a word on certain matters relating to slavery, suggested by reading that book. I know not that another of its readers feels and thinks as I do about it.

My first word relates to the author's ideas as to the effect of Christianity on slaveholders. She carries the idea, that it is to make him kind, just, humane, as a slaveholder. Now I conceive that the first, and last, and only effect of the Christian spirit and principle on such a character is, to cause him to cease, at once and forever, to be a slaveholder. A slaveholder, as such, cannot be improved; as well attempted to improve a drunkard, a thief, a murderer or pirate, as such.—The first manifestation of Christianity—of love, justice, purity, honesty—in a slaveholder, will appear in the entire and unconditional abolition of slaveholding, in his spirit and practice. Yet this author talks of 'generous,' 'noble-minded,' 'loving,' 'kind,' 'just,' 'pure-hearted' slaveholders of the 'virtue,' 'purity,' 'magnanimity,' 'justice,' 'honesty,' and 'Christianity,' of men who subject their fellow-beings to all the liabilities of the chattel principle; who herd men and women together in concubinage, and hold them in a condition in which education, self-respect, purity, honesty, Christianity, and reverence for truth, justice, humanity and God, are crimes to be punished with death. This feeling of regard for the possible goodness, purity, Christianity in slaveholders, as such, pervades the entire book. True, the author points some slaveholders as fiends, but she admits, throughout, that they might be angels, and still hold and use men, women and children as chattels. What more do slaveholders ask of us? This is all they want to satisfy their consciences.

Again, The effect of Christianity on the slave. This the author points in glowing colors. In her view, the effect of it is to make him truthful, just, faithful, obedient, industrious, submissive, as a slave. Can this be true? So thinks the writer, as she has aimed to show in the character of Uncle Tom throughout. When about to be torn from his wife and children, Tom was told to run. He would not, because he was a Christian; as though a Christian slave would run away from a kind master! So when Cassy takes money from her master's drawer, to assist her to escape, Elmore remonstrated and said, 'it would be stealing,' because she was more honest and Christian than Cassy. So Tom is often represented as being more industrious, economical, and humble and submissive than others, because he was more Christian than they. Now, the first breathing of the Christian spirit in the soul of a slave is, an aspiration for freedom; the first whisper, an instigation to escape from slavery by every right means. It begets self-respect, and a resolution to be true to himself. Christianity will make a slave industrious, but only to free himself and others from slavery; it will make him economical, and only of his time and energies to escape; just as a drowning man would be industrious and economical only to get out of the water. It will make him obedient and submissive, but to nothing save to the mighty impulses and aspirations of his soul after freedom; the will and word of his master, or of his master's allies, will be bought to him. He will obey the call to liberty in his own soul, before he thinks of obedience to any thing else. It will make him patient and long-suffering; but only under whatever hunger, thirst, cold, fatigue and suffering are necessary to break his bonds. Patience and endurance in a slave point only to sufferings, dangers and death to gain his liberty, and that of others. Christianity will make slaves honest, truthful, forgiving; but justice, honesty, kindness, love and forgiveness in Tom towards his masters would have led him to have taken their money, their horses, their clothes, or any thing they claimed as theirs, to aid him to free himself from the horrors, and then from the guilt of slavery. The slave truly loves, forgives and blesses his master when, without injury to him, he escapes from his tyranny. Cassy was, practically, honest, just and loving to Legree, when she took his money to pay her way to freedom. God, in the heart of a slave, is but a call to freedom; and an instigation to exert his own will and energies to obtain it. But so thinks not the author of Uncle Tom's Cabin. In her view, God, in the slave's heart, is but a call to submit the question of his liberty to the will and pleasure of his master, and in the meantime, to endure all the cruelties and horrors he shall see fit to inflict on him, uncomplaining and submissive, till it shall seem good to the despot to settle that question.

Again, The connection of the Christian church with slavery. The author represents the church of Christ as made up, in part, of slave-traders, slave-hunters and slaveholders. She speaks of 'the church of Christ hearing, in silence, the taunt that is thrown at them, and shrinking from the helpless hand they (the fugitive slaves) stretch out; and by her silence encouraging the cruelty that would chase them from our borders.' She speaks of 'Christian and humane people actually recommending the remanding escaped fugitives into slavery, as a duty binding on good citizens;' and of 'kind, compassionate and estimable people, in the free States of the North, deliberating as to what Christian duty could be, as to hunting, seizing and dragging fugitive slaves back to pollution, heathenism, torture and death.'

Dear Garrison, to constitute a church, it is necessary that persons have the spirit of Christ! Or be governed by the principles of common justice and honesty? Truth, justice, honesty and kindness, are, in their very nature, hostile to slavery, and never did and never can have any harmonious union with it. These attributes never 'shrunk from the helpless hand of the fugitive, stretched out,' never 'chased a fugitive from our borders;' never, by silence or otherwise, aided in remanding escaped fugitives into slavery; and never, for one moment, 'deliberated as to the duty of returning fugitive slaves,' or of executing the fugitive law. All is as loathsome and abhorrent to him as is falsehood to truth, injustice to justice, hatred to love, revenge to forgiveness, cruelty to mercy. A heart touched by kindness, compassion and purity, shrinks from all contact with slavery. If to be a Christian be to possess these attributes, then no 'Christian people' ever recommended or connived at, even by silence, the seizure and return of a fugitive slave. So far as the church of Christ is constituted with justice, truth, honesty, just so far as she is actively opposed to slavery, and to every law, constitution, custom, book, or confederacy, that sanctions and upholds it.

Harriet Beecher Stowe, by allying Christianity with slavery, in possible harmony, and by opening the Christian church to receive slaveholders into a loving embrace, while they remain such, has done what she could to make that church and that religion the scorn and execration of all that is pure, truthful, compassionate and just. I do not believe that any human being, guided by the spirit of Jesus, can hold a slave, or confederate with slaveholders and slave-drivers in Church or State, even 'to establish justice and secure liberty;' or, by direct assistance, or by silence, sustain or connive at this sublimated fraud, selfishness, robbery, cruelty, and every conceivable crime; and, when the writing of Uncle Tom's Cabin teaches, as she does, that this is possible, she proves herself to be a reviler of the Son of God, and an efficient enemy to his spirit and his principles.

CHARLES STEARNS.

AGAIN, COLONIZATION—yes, COLONIZATION!

Hear her arguments for this scheme of injustice and inhumanity. 'The sympathies of the oppressed of this land should be for their own color, and this land should be; their own hearts tell them this. They should and must feel themselves identified with the African race, and not with the Anglo-Saxon. They should yearn for an African nationality. They want a people that shall have a tangible, separate existence of its own.' They cannot 'look for this in Hayti.' They cannot look for it in this republic, in England, in France, on this, or on the European or Asiatic continent; only 'on the shores of Africa.' There they find a 'republic of picked men,' energetic, self-devoted, whose nationality is acknowledged by France and England. There they should go, and 'find themselves a people.' The struggle between abolitionists and colonizationists, seen from a proper standpoint, would be all in favor of colonization. 'The Providence of God has provided a refuge in Africa.' This, indeed, a great and noticeable fact. 'Many have used colonization to retard emancipation.' But, the question is, is there not a God above all man's schemes? May He not have overruled their designs, and founded for the oppressed negro a nation by them?

'Let the colored people hold on to colonization with all their might;' for the whole splendid continent of Africa opens before them and their children. Their nation shall roll the tide of civilization and Christianity along its shores, and plant there mighty republics that, growing with the rapidity of tropical vegetation, shall be for all coming ages. What can the free colored people do for the slaves? 'Can they break their chains? Not as individuals;' but let them go to Africa—let them go and form a nation, and then they can speak. A nation has a right to argue, remonstrate, implore, and present the cause of its race—WHICH AN INDIVIDUAL HAS NOT. The colored people should 'not want to live here—they should want a country, a nation of their own.' 'In Africa, they can have it, and no where else.'

Such are the author's arguments in favor of that unvarnished scheme of malignity and oppression, the American Colonization Society. They are but the echoes of the arguments, by which the negro-haters of this republic have for thirty years been seeking to drive the free colored people from this land; and the author, in repeating them, though she could paint the horrors of a slave auction and a slave plantation, is but a counterpart of Henry Clay and Daniel Webster, whose names, on the records of eternity, will stand first on the list of unscrupulous tyrants, of despisers of humanity, and blasphemers against God.

I could not but weep tears of mingled pity and indignation over one, who, after moving and melting and awaying my heart and sympathies as this writer had done, should wind up by identifying herself, and seeking to bring me into harmony, with men of such cruel, story hearts, and bloody hands. I could not but cry out, respecting them all, in the unalterable and sudden purpose of my soul, 'Get thee behind me, Satan! Oh, full of all subtlety, thou child of the devil, when wilt thou cease to pervert the right ways of the Lord?'

I wonder not at the unprecedented popularity of Uncle Tom's Cabin. The conscience of this nation is lashed to madness by unconquering Anti-Slavery. Uncle Tom's Cabin comes as a quietus, to some extent. Thousands will be satisfied by reading and praising it. The deadliest enemies of immediate, unconditional abolition do read and admire it—and still hold, whip, buy, breed and hunt slaves. God grant the very elect may not be deceived; that their anti-slavery be not diluted; that they may stand firm in the Lord of anti-slavery truth.

HENRY C. WRIGHT.

MEETINGS IN NORTH BROOKFIELD.

FRIEND GARRISON—On Sunday, June 27, Sallie Holley, Wm. B. Stone, and myself, held an anti-slavery Convention in North Brookfield. This place is covered like a pall with an orthodoxy that can allow its subjects to vote for slaveholders, and still sit quietly at the communion table. Of course, our meetings were small, though the audience that gathered listened with apparent interest.

At the third service, we expected a full hall, as on similar occasions it had been filled; but to our surprise, it was scarcely larger than the previous meeting. It was all accounted for, however, by the fact that they had recently had a revival, and the young people were invited, at that hour, to a sermon prepared especially for them. If they could have listened to the words of Sallie Holley, at that hour, urging the claims of God's poor, and the Christian's duty, they would have received higher ideas of life and its duties than they now have. Amasa Walker, who was present at the third meeting, expressed his unwillingness to be connected with any national institution, as in the present circumstances it must be pro-slavery.

Our friend James Duncan generously paid all local expenses, and gave us, also, the abundant hospitality of his home.

On Monday evening, June 28, Sallie Holley gave an anti-slavery lecture, in the Methodist Hall, in West Brookfield. It was well-filled; and in her own beautiful and impressive manner, she presented the moral bearings of our cause to an audience evidently deeply interested. Deacon Henshaw volunteered to defray the local expense.

On Sunday, July 6, Wm. B. Stone and myself held meetings in Ware Village. There are five worshiping denominations there, so that our meetings during the day were small; but, at the third meeting, their ample town hall was filled. The dreadful guilt of the two great political parties was thoroughly exposed, and though the fullest opportunity was given, no man attempted to ward off the condemnation, which all seemed to feel, that Whigs and Democrats had heaped upon themselves at Baltimore. Wm. B. Stone, with great faithfulness, laid bare the guilt of the church, and of the Orthodox of Massachusetts, especially, who, in their recent meeting at Lowell, received a delegate fresh from communion with slaveholders in Charleston, S. C., and then invited him to assist at their sacramental board! When will the church learn, that it 'cannot drink of the cup of the Lord, and the cup of devil'?

Yours for the slave, LUCY STONE.

West Brookfield, July 6, 1852.

THE RIGHTS OF WOMAN.

Extract of a recent letter from Rev. SAMUEL J. MAY, of Syracuse, N. Y.:

'Just previous to the meeting of the State Temperance Convention, recently held here, [in Syracuse], I received a letter from the Women's Temperance Society of Rochester, asking if delegates from said Society would be received in the State Convention. I laid the letter before the Executive Committee of the State Society, of which I was a member, and they unanimously replied, "Certainly—we can do no otherwise than receive them."'

Accordingly, Mrs. Bloomer and Miss Anthony came—and, lo! the communion among the gentlemen who wear white neckties was a caution to women never again to come out of their appropriate sphere! Suffice it to say, that, after a discussion of two hours, the anti-woman party prevailed by a majority of 63 to 59.

I then gave notice, that these ladies would give addresses on temperance at the Wesleyan Methodist Church; and, last evening, we filled that church to its utmost capacity, and listened to an excellent address from Miss Anthony, which, with our Resolutions, will be published.'

While the conduct of these clerical opponents of woman, as an equal co-laborer on the platform of humanity, excites our pity and disgust, it is gratifying to know that they barely succeeded in their purpose; and most creditable is it to those who gave the prescribed right hand of fellowship, and obtained for them a public hearing.

TO CORRESPONDENTS. A communication from Dr. Grandin, of Portland, on the use of Chloroform.

Letter No. 11, from 'Silas'—a rejected communication of Daniel Foster, respecting the Wesleyan Methodist Church, intended for the columns of the True Wesleyan—Extracts from Godwin's 'Political Justice'—are among the articles on file for insertion in our next number. Our grateful acknowledgments are due to our esteemed friend JAMES NOWELL, of Portsmouth, N. H., for his kind letter and its 'material aid.'

THE WATER CURE JOURNAL.—A new volume commences with the present July number. Published monthly; illustrated with engravings, exhibiting the structure, anatomy, and physiology of the human body, with familiar instructions to learners. It is emphatically a Journal of Health, designed to be a complete Family Guide in all diseases.

TERMS.—Only One Dollar a Year, in advance. Please address, post-paid, FOWLER & WELLS, No. 121 Nassau street, New York.

A few brief editorial notices may be acceptable to those unacquainted with this Journal. We copy from the New York Tribune.

'The Water Cure Journal holds a high rank in the science of health; always ready, straightforward, and plain spoken, it unfolds the law of our physical nature, without any pretensions to the technicalities of science, but in a form as attractive and refreshing as the sparkling element of which it treats.'

From the Fountain Journal.

'Every man, woman, and child, who loves health, who desires happiness, its direct result, who wants to "live while he does live," "live till he dies," and really live, instead of being a mere walking corpse, should become at once a reader of this Journal, and practise its precepts.'

THE ILLUSTRATED HYDROPATHIC ENCYCLOPEDIA: A complete system of Hydropathy and Hygiene. An illustrated work with over 300 engravings, embracing Outlines of Anatomy; Physiology of the Human Body; Hygienic Agencies, and the Preservation of Health; Dietetics and Hydropathic Cookery; Theory and Practice of Water-Treatment; Special Pathology and Hydropathic Therapeutics; Application to Surgical Diseases; Application of Hydropathy to Midwifery and the Nursery; with a complete Index. By Dr. T. TRAIL, M. D.

Two 12mo. volumes, substantially bound, price \$2.50. Published by FOWLER & WELLS, 131 Nassau street, New York, and 142 Washington street, Boston.

SUPERNAL THEOLOGY, AND LIFE IN THE SPHERES: Deduced from alleged Spiritual Manifestations. By OWEN G. WARREN. Price 25 cents. FOWLER & WELLS, No. 131 Nassau street, New York, and No. 142 Washington street, Boston.

In this age of inquiry and progress, it will hardly satisfy the thinking mind to doze away the truth, and any proposition, because it conflicts with old ideas, cherished though they may be by a thousand associations, and supported by an array of great names which have given them an odor of sanctity.—Author.

'Decidedly the most lucid and interesting book relating to "Spiritualism" that has been published. If regarded only as a psychological romance, it is better worth perusal than any novel now in vogue. Having found some of the works of this school decidedly hard reading, we took this in hand rather out of regard to the author, (in whose integrity we have all confidence,) than from any attraction to the subject; but, having begun it, we could hardly lay it down till finished; and we would advise all outsiders, who would like to know what these "Spiritual Manifestations" are, and whether they tend, to procure "Supernal Theology," which covers but 112 pages, and costs but a quarter. Fowlers & Wells publish it.—N. Y. Daily Tribune.

THE CHRISTIAN MARTYR: or, the Duty of Disobedience to Wicked Rulers. A Discourse by J. G. FORTMAN, which is added a Private Letter to a Pro-Slavery Parish. BOSTON: Crosby & Nichols.

The following are a few of the notices the Press has taken of the pamphlet:

'It is a Discourse marked by abundant research, scholarly finish, and an unexceptional tone and temper.'—HON. JOHN G. PALFREY, in the Commonwealth.

'It is a Discourse which it does one's soul good to read—strong, manly, and imbued with the genuine protest spirit, fearless and fervid. Mr. F. stands in the front rank of that small band of Christ: true ministers, found faithful in troublous times.'—National Era.

'We have read both the Sermon and Letter with great satisfaction. They have awakened in our minds the sincerest admiration and respect for the author. The pamphlet ought to be sold on every anti-slavery counter, and be extensively distributed and read.'—Pennsylvania Freeman.

'Nothing better or more timely has appeared from the press since the passage of the Fugitive Slave Law. The friends of free speech, a free conscience, and a free press, will find in it a most timely and useful contribution to the cause of the oppressed.'—Wm. Lloyd Garrison, in the Liberator.

For sale at the Anti-Slavery Office, 21 Cornhill, and by Dea Marsh, 25 Cornhill. Price 15 cents a copy, or \$1.50 per dozen.

Anti-Slavery Friends Abroad.—Mrs. Follen, we learn from a friend, is still in London, and though in feeble health, has nearly recovered from a recent accident, when she was knocked down and run over by a carriage, and it was first feared, fatally injured.

Mrs. Chapman at last accounts was, with her family, still in Paris, but about to make the tour of Switzerland.

Miss Pugh we heard from a few days ago at the hospitable home of R. D. Webb, of Dublin. She intended to remain some time longer in England before returning. The complaint so commonly brought against Americans abroad, that they forget the institutions of their country, does not hold against these ladies. The wide circle of society in which they move, both in the British Isles and on the continent, is not unfrequently reminded of the American Institution.—Anti-Slavery Standard.

New York, July 6.

As the steamer Hunchback was going into Vanderbilt's landing, Staten Island, about 4 o'clock yesterday afternoon, with a large number of passengers from New York, and a large number were also waiting to return, a bridge suddenly gave way, and precipitated 50 or 60 into the river. Seventy persons have been rescued, in all, mostly Germans, and a majority of them females.

New Orleans, July 5.

The Pionyeur has accounts of the explosion, on Lake Pontchartrain, this morning, of the splendid and swift-running steamer St. James, Capt. Thos. Clark. She was crowded with passengers at the time of the explosion. The utmost consternation prevailed on board, as it became apparent to all that the boat would soon be wrapt in flames, which proved true, for in a short time after, she caught fire and was burned to the water's edge. About twenty lives were lost. Among them were Judge Prentiss of the Supreme Court, and J. M. Wolfe, a distinguished lawyer. The sufferings of the victims are described as having been horrible in the extreme. The steamer California hove in sight, and took off the remainder of the sufferers, and brought them to this city.

Sad Accident.—On Monday forenoon, as the train from Lowell to Lawrence was passing over the road, Mr. Samuel Moore, for many years a baggage carrier, fell from the train, and was killed. He was a very old man, and had been a carrier for many years. He was killed by the train, and was a very old man, and had been a carrier for many years.

Fearful Mortality.—The steamship Philadelphia left Aspinwall on the 22d day of Havana and Key West, and on the second day out, the cholera broke out among her passengers and crew, about forty of whom died—among them the U. S. Agent, Mr. Birdsell. On arriving at Havana, she was ordered off and proceeded to Key West, where she would land her passengers.

A Vienna Journal announces that Fanny Elsler has just married at Hamburg a Dr. Hahn.

The Whig Platform.—Horace Greeley says of the new Whig Platform, in the Tribune of Saturday, that 'it is a thoroughly hunkerish piece of joiner-work, concocted of Southern pine, and rather awkwardly polished.'

TREASURER'S REPORT

Of Receipts, from May 8th to June 30th, 1852.

From Daniel Foster for collection in Danvers, \$4 80

Pepperell 2, Newburyport 2, 4 00

Action 2 50, Concord 3, 5 50—14 30

From S. M. Jay, for collections at Conventions, 459 04

A. W. Carter, Athol, to redeem pledge, 3 00

Martha Smith, Plainfield, do 10 00

A. Stanwood, Newburyport, do 6 00

E. Abington Sewing Circle, by M. B. Richards, 20 00—38 00

From 'S'—J. C. Cowing, 1, 2 00

J. T. Sargeant, to redeem pledge, 3 00

R. Bliss, do, 5, Prince S. Crowell, E. Dennis, 5, 10 00

SAMUEL PHILBRICK, Treas. Mass. A. S. Society. Brookline, June 30, 1852.

ANTI-SLAVERY AND MORAL REFORM MEETINGS IN HARWICH.

Anti-Slavery and Moral Reform Meetings will be held in the Union Hall, on Sunday, July 11th, at the usual time. These meetings may be expected to be continued through the season. Speakers will be had from abroad as often as possible.

J. H. ROBBINS, Committee.

GILBERT SMITH, Arrangements.

ZEBINA H. SMALL, Harwich, July 7.

ANNUAL MEETING!

OLD COLONY A. S. SOCIETY.

The eighteenth annual meeting of the above Society will be held in the Town Hall at Kingston, on Sunday, July 18th, 1852, at the usual hours of religious worship. A meeting will also be held at 5 o'clock.

We hope our friends throughout the county will be present in large numbers; the times demand prompt and energetic action on the part of the friends of primitive abolition. Nothing is to be expected from political anti-slavery. Moral power must do the work. William Lloyd Garrison will be present.

BOURNE SPOONER, President.

H. H. BRIGHAM, Sec'y.

NEW BEDFORD AND NANTUCKET.

DANIEL FOSTER, an Agent of the Massachusetts Anti-Slavery Society, will give his course of four anti-slavery lectures in

NEW BEDFORD, commencing on Sunday next, July 11th, and at

NANTUCKET, commencing on Sunday, July 18th. These lectures have already been delivered in many towns, with the most favorable results, and we trust our friends in the above places will give Mr. Foster large audiences.

SOUTHBORO' (Worcester Co.)

STEPHEN S. FOSTER and ARMY KELLEY FOSTER, Agents of the Mass. Anti-Slavery Society, will hold meetings at the new Hall at SOUTHBORO' (in Southboro') on Sunday, July 18th, at the usual hours, morning and afternoon.

A third meeting will be held by them, at Southboro' Town Hall, at 5 o'clock, P. M.

N. B. Southville is the village at the Southboro' depot on Boston and Worcester railroad.

PARKER PILLSBURY.

An Agent of the Massachusetts Anti-Slavery Society, will give a lecture (probably at the Universalist meeting-house) at WYCKWILL LANDING, on Sunday next, July 11th, at 5 o'clock, P. M.

PLYMOUTH.

PARKER PILLSBURY will be the speaker, at Plymouth Free Church meeting, on Sunday, July 18th.

NOTICE—MEETINGS IN HARWICH.

WM. B. STONE and LUCY STONE, Agents of the Mass. Anti-Slavery Society, will hold meetings in Harwich, on Sunday, July 11, in the Unitarian meeting-house, at 12, M., and at 5, P. M.

BUSINESS NOTICE.

The subscriber would respectfully inform his friends and the public, that he has returned to his former residence in Harwich, and intends to carry on the printing business in all its branches, and solicits their patronage, especially of those persons who are building new houses in this and the adjoining towns.

JOSHUA H. ROBBINS.

Harwich, July 7, 1852.

THE SPIRIT WORLD.

LIGHT from the Spirit World; comprising a Series of Articles on the condition of Spirits, and the development of mind in the Rudimental and Second Spheres, being written by the control of Spirits. Rev. Charles Hammond, Medium. Price, 63 cts.

The Fingering of Thomas Paine, and others, to the Seventh Circle in the Spirit World—a continuation of 'Light from the Spirit World,' written by the Spirit of Thomas Paine—50 cts.

Voices from the Spirit World: being Communications from many Spirits, by the hand of Isaac Post, Medium—50 cts.

Reichenbach's Dynamics of Mesmerism, \$1 25.

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